

CONFIDENTIAL.]

[No. 1 of 1911.

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 7th January 1911.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1911.]

No	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta	Weekly	Barendra Lal Mukerjee, Brahmin, age 38.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated. 15,000
3	"Bangavasi"	Calcutta	Do.	Behary Lal Sarkar, Kayastha, age 53	
4	"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 49.	
5	"Basudeva"	Calcutta	Do.	Kedar Nath Bharati, Brahmin, age 35	
6	"Basumati"	Ditto	Do.		1,000
7	"Birbhum Hitaishi"	Suri	Do.	Bibhuti Bhushan Paitandi, Mukhtear	300
8	"Birbhum Varta"	Do.	Do.	Debendra Nath Chakravarti Brahmin, age 37,	800
9	"Burdwan Sanjivani"	Burdwan	Do.	Prabodha Nanda Sarkar, Kayastha	900 to 1,000
10	"Chinsura Vartavaha"	Chinsura	Do.	Dina Nath Mukherji, Brahmin, age 43	
11	"Daily Hitavadi"	Calcutta	Daily	Panchowri Banerji, Brahmin	5,000
12	"Dainik Chandrika"	Ditto	Do.	Hari Dass Dutt, Kayastha, age 39	400
13	"Dharma-o-Karma"	Ditto	Monthly		
14	"Education Gazette"	Chinsura	Weekly	Shibnarain Bannerji, M.A., B.L., Brahmin.	1,500
15	"Hitavadi"	Ditto	Do.	Panchowri Banerji, Brahmin	30,000
16	"Hindusthan"	Ditto	Do.	Hari Das Dutt, Kayastha, age 39	1,000
17	"Jagaran"	Bagerhat	Do.	Behary Lal Roy	600
18	"Jasohar"	Jessore	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
19	"Kalyani"	Magura	Do.	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
20	"Khulnavasi"	Khulna	Do.		
21	"Manbhum"	Purulia	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
22	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	600
23	"Muhammadi"	Calcutta	Do.		
24	"Murshidabad Hitaishi"	Saidabad	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
25	"Navajivani-o-Swadeshi Christian."	Calcutta	Do.	Rev. Lall Behari Shah, Native Christian, age 24.	300
26	"Navak"	Ditto	Daily	Priya Nath Guha, Kayastha, age 37...	3,000
27	"Nihar"	Contai	Weekly	Madhusudhan Jana, age 50	200
28	"Pallivarta"	Bongong	Do.	Charu Chandra Roy, Kayastha, age 36	400
29	"Pallivasi"	Kalna	Do.	Sosi Bhushan Banerji, Brahmin, age 44	600
30	"Prachar"	Calcutta	Monthly		
31	"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goals, age 39.	500
32	"Pratiker"	Berhampore	Do.	Kamakhyia Prosad Ganguli, Brahmin, age 61.	Poor.
33	"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
34	"Ratnakar"	Asansol	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mittra, Kayastha, age 63.	500
35	"Samaj"	Calcutta	Do.	Behary Lal Roy	
36	"Samay"	Ditto	Do.	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	300
37	"Samvad Parnachandrodaya"	Ditto	Daily	Purna Chandra Ghattak, Brahmin, age 45.	50
38	"Sanjivani"	Ditto	Weekly	Shiva Nath Sastri, M.A.; Ramananda Chatterjee, M.A.	7,000
39	"Sri Sri Vishnu Priya-o-Ananda Basar Patrika."	Calcutta	Do.	Mrinal Kanti Ghose, Kayastha, age 39	2,000
40	"Surbarnabanik"	Do.	Do.		
41	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
HINDI.					
42	"Bharat Mitra"	Ditto	Weekly	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	3,200

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
HINDI—conold.					
43	"Bihar Bandhu" ...	Bankipore ...	Weekly ...	Ram Kishore Singh, Ondhia Kurma, age 30, ...	500
44	"Bir Bharat" ...	Calcutta ...	Do. ...	Prantosh Dutta, Kayastha, age 36 ...	1,000
45	"Ghar Bandhu" ...	Ranchi ...	Fortnightly ...	Rev. Dr. A. Nottrott ...	1,000
46	"Hindi Bangavasi" ...	Ditto ...	Weekly ...	Hari Kissen Joahar, Khettri, age 31 ...	6,000
47	"Hitvarta" ...	Ditto ...	Do. ...	Rao Purandkar, Mahratta, Brahmin, age 28. ...	3,000
48	"Marwari" ...	Calcutta ...	Do. ...	S. K. Tebrevala, Hindu, age 35 ...	500
49	"Sattya Sanatan Dharm" ...	Ditto ...	Do. ...	Radha Mohan Gokulji, Vaisya, age 40 ...	300
50	"Sri Sanatan Dharm" ...	Ditto ...	Do. ...	Ambika Prasad Bajpa ...	200
51	"Shiksha" ...	Arrah ...	Do. ...	Shukul Narain Panday, Brahmin, age 35. ...	254
52	"Tirhut Samachar" ...	Muzaffarpur ...	Do. ...	Pandit Jaganand ...	142
53	"Bara Basar Gazette" ...	Calcutta ...	Do.
PERSIAN.					
54	"Namai Muqaddas Hablul Matin." ...	Calcutta ...	Weekly ...	Sayyid Jalaluddin, Shiah, age 59 ...	1,000
URDU.					
55	"Al Punch" ...	Bankipore ...	Weekly ...	Syed Husain, Muhammadan, age 36... ..	250
56	"Darus Sultanat" ...	Calcutta ...	Do. ...	Quazi Abdul Latif, Muhammadan, age 36. ...	400
57	"Star of India" ...	Arrah ...	Do. ...	Munshi Muhammad Zaharul Haq, Muhammadan, age 40. ...	350
URIA.					
58	"Garjatbasini" ...	Talcher ...	Weekly ...	Bhagiratti Misra, Brahmin, age 41
59	"Nilachal Samachar" ...	Puri ...	Do. ...	Baidya Nath Singh, Sikh, age 32 ...	700
60	"Sambalpur Hitaishini" ...	Bamra ...	Do. ...	Dinabandhu Garhnaik, Chasa, age 35.
61	"Samvad Vahika" ...	Balasore ...	Do. ...	Harish Chandra Sarkar, Sadgope, age 53. ...	500
62	"Uriya and Navasamvad" ...	Cuttack ...	Do. ...	Ram Tarak Sen, Tamuli, age 48 ...	600
63	"Utkal Dipika" ...	Cuttack ...	Do. ...	Gauri Sankar Koy, age 76 ...	1,000
64	"Utkal Varta" ...	Ditto ...	Do. ...	Moni Lall Moherana, Karmokar, ...	500

I.—FOREIGN POLITICS.

REFERRING to the granting of self-government to the province of Alsace and Lorraine by the German Government, the *Samaj* [Calcutta] of the 25th December says that such an act is an evidence of true statesmanship. The German Emperor has strengthened the foundation of his Empire by this gracious act. The paper hopes that His Most Gracious Majesty the King-Emperor of India will, on the occasion of his visit to this country, confer some such right on the Indian people, and thereby build a lasting monument of his royal kindness.

SAMAJ,
Dec. 25th, 1910.

II.—HOME ADMINISTRATION.

(a)—Police.

2. It is by all means necessary, writes the *Sanjivani* [Calcutta] of the 29th December, that adequate measures should be adopted for preventing Kabulis from committing oppressions on the people of this country. But we cannot support the proposal made by some people that every Kabuli coming to this country should have his name registered and furnish security for good behaviour, because there are surely honest men even amongst the Kabulis who will be punished equally with their evilly-disposed fellow-countrymen if the proposal is adopted. Securities for good behaviour can be demanded only from such Kabulis as have been punished for bad conduct.

SANJIVANI,
Dec. 29th, 1910.

3. The *Marwari* [Calcutta] of the 30th December supports the suggestions of the *Bengalee* for controlling the influx of the Kabulis into Bengal. The very Government which forbids Bengali youths from carrying *lathis* on the Partition celebration day permits these Kabulis, who are so turbulent, to carry big *lathis* freely. This is inexplicable.

MARWARI,
Dec. 30th, 1910.

4. The *Muhammadi* [Calcutta] of the 30th December says that a Hindu police officer of Kalarawa thana in the Khulna district, and all the Hindus of Kenragachi, a Hindu village within the jurisdiction of the said thana, illegally prevented the Musalmans of that village from performing the *Korbani* in the Musalman locality. The Hindu inhabitants of this as well as the adjoining villages who possess greater influence than their poor Muhammadan neighbours, have for the past few years been doing all in their power to stop the *Korbani*. They even brought false suits against the Muhammadans to persecute and harass them. The poor Muhammadans are powerless against the machinations of the Hindus. What Mr. Halliday, the Police Commissioner of Calcutta, Mr. Slacke, Secretary to the Bengal Government, and even His Honour Sir Edward Baker himself could not stop even in a Hindu locality, and what, on the contrary, they publicly declared as illegal to stop, a *jamadar* or a *daroga* of the Kalarawa thana stopped in the midst of a Muhammadan locality. The paper draws the attention of the authorities and of the Sub-Divisional Officer of Satkhira to this.

MUHAMMADI,
Dec. 30th, 1910.

5. The *Basumati* [Calcutta] of the 31st December draws the attention of the Lieutenant-Governor of Eastern Bengal and Assam to the correspondence published in a recent issue of the *Amrita Bazar Patrika* about one Kasinath Datta, an inhabitant of Sadherchak under the Raypur thana within the Narayangunj Sub-Division of the Dacca district, having complained to the Sub-divisional Officer of oppressions committed on him by Musalmans, and the dismissal of the complaint by this officer without enquiry. The case, concludes the writer, should also engage the attention of Lord Hardinge.

BASUMATI,
Dec. 31st, 1910.

HITAVADI,
Dec. 30th, 1910.

6. The *Hitavadi* [Calcutta] of the 30th December says that the heroic conduct of the London police in the Houndsditch incident ought to be an example to the Indian police.

The Houndsditch incident.

The Calcutta police recently allowed Kabulis, who were armed with *lathis* only, to riot and to loot in broad daylight without opposition simply because the latter were men of superior strength, and still the authorities are eloquent in their praise of the conduct of the Calcutta police in this regrettable affair.

BASUMATI,
Dec. 31st, 1910.

7. According to the *Hitavadi*, writes the *Basumati* [Calcutta] of the 31st December, the Commissioner of Police, Calcutta, has been calling the publishers of the books which it is desired to proscribe and giving them necessary advice. This, however, is not a new plan of action. In the case of Babu Nikhilnath Ray's *Sonar Bangala* (Golden Bengal), the existing edition was simply confiscated and an assurance taken from its author never to republish it. When a book is suppressed it matters very little in what way the suppression is made.

Confiscation of books and the Commissioner of Police, Calcutta.

DAILY HITAVADI,
Jan. 4th, 1911.

8. Referring to the presentation of medals to deserving police officers in all parts of the British dominions by His Majesty the King-Emperor, the *Daily Hitavadi* [Calcutta] of the 4th January says that the Indian police have received the greatest number of medals. This may be taken as an undoubted evidence of the fact that the Indian police is the best and the most efficient. Why then, the paper asks, are the police in this country censured, and why again it becomes necessary to reform them? The paper is unable to solve this mystery.

Presentation of medals to the police.

(b)—Working of the Courts.

BASUMATI,
Dec. 31st, 1910.

9. Referring to the Barrackpore soldier's case, the *Basumati* [Calcutta] of the 31st December asks if a sentence of two and a half months' rigorous imprisonment is sufficient in such a case and calculated to deter others from committing similar offences.

The Barrackpore soldier's case.

HINDI BANGAVASI,
Jan. 2nd, 1911.

10. In the opinion of the *Hindi Bangavasi* [Calcutta] of the 2nd January, three months' rigorous imprisonment awarded to the accused who attempted to outrage the chastity of a young woman at Tangail is not sufficient considering the seriousness of the crime, for the miscreant has done a very painful and everlasting injury to the girl.

Insufficient punishment.

(d)—Education.

SANJIVANI,
Dec. 29th, 1910.

11. The *Sanjivani* [Calcutta] of the 29th December says that while the civilised Governments of France, Germany, America and Japan are sparing no means to bring education to the door of even the poorest of their subjects, the Government of Eastern Bengal and Assam is pursuing a policy calculated only to put high education beyond the reach of common people of poor means and wound the feeling of self-respect of both the teachers and the students within its jurisdiction. It appears from the Government Report on Public Instruction in Eastern Bengal and Assam for 1908-09 that in Eastern Bengal alone the names of eight English High Schools were eliminated from the list of the University during this year, but still the authorities have said, "Enforcement of the new regulations has not caused the retardation of high education that popular apprehension anticipated."

Blocking up of education in Eastern Bengal.

Middle English Schools in the mufassal being the stepping stones to High English Schools are very important for mufassal men. The curriculum of these schools has recently been made so difficult that at least such men as have read up to the B. A. standard are required to teach it. As the maintenance of such a staff requires more money, District Board—aided Middle English

Schools are being converted into Middle Vernacular Schools. Again Middle Vernacular and Upper Primary Schools have ceased teaching English altogether, and this is indirectly a severe blow to the cause of high education. The General Report on Public Instruction in Eastern Bengal and Assam for 1908-09, page 25, paragraph 92 says, "The new curriculum for Middle Vernacular Schools vetoes the teaching of English" as it is intended, for the complete education (so far as is necessary) of the *chass* or talukdar's sons. Guided by this principle inspecting officers make strong objection to the teaching of English in any but *bond-fide* Middle English Schools.

12. In reviewing the Annual Report on the working of the Pusa Agricultural College, the *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 29th December takes exception to the annual expenditure of over three lakhs of rupees on a single college in such a poor country. The number of those who are benefited by this college is very few. The poor peasants cannot send their children to the college as the cost is prohibitive. Is it not proper to spend some money to introduce an improved system of education for the benefit of these children?

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
Dec. 29th, 1910.

13. Frequent complaints, says the *Muhammadi* [Calcutta] of the 30th December, are heard against the management of the Calcutta Madrassa. The authorities do not look to the convenience of the students. The holidays formerly allowed on the occasions of the *Id* and the Muharram have been reduced, while the Puja holidays are gradually being increased. The paper draws the attention of the authorities to this.

MUHAMMADI,
Dec. 30th, 1910.

14. Referring to the opinion expressed by Mr. Arundel, Principal of the Benares Central Hindu College, to the effect that the Risley circular regarding the presence of students at political meetings does not apply to college students, the *Basumati* [Calcutta] of the 31st December says that the authorities of colleges in Calcutta believe that the circular does apply to college students as well. It is now hoped that they will henceforward adopt the interpretation put upon the circular by Mr. Arundel.

BASUMATI,
Dec. 31st, 1910.

15. Referring to the proposal to establish a separate university for Musalman students the *Daily Hitavadi* [Calcutta] of the 1st January says:—

DAILY HITAVADI,
Jan. 1st, 1911.

We can never think that it is the want of such a university which prevents Musalman students from competing successfully with Hindu students. A separate Musalman university will serve no useful purpose so long as Musalman students will not be actuated by a strong desire for learning. You can take a horse to the waterside, but you cannot compel it to drink. A Musalman university will, no doubt, be a seat of high education for a few Musalman students, but this purpose can very well be served by the existing Indian universities. It is incomprehensible what particular benefit the Musalman community as a whole will derive from a Musalman university. The money that will have to be spent on it may be much more profitably spent on the primary education of Musalman boys.

(e)—Local Self-Government and Municipal Administration.

16. Referring to the answers of Mr. Maddox, the Chairman of the Corporation of Calcutta to the questions of Rai Debendra Chandra Ghosh Bahadur at the meeting of the Corporation on the 21st December, the *Hitvarta* [Calcutta] of the 29th December says that the answers show that the Kabulis are the "masters of the situation" in Calcutta and that even the police, not to speak of the Corporation, is quite helpless in dealing with them. Telling the truth may perhaps make us liable to be prosecuted for sedition but the Government of the day cannot brook to listen to complaints against the police and is ever ready to extol it. It is due to speaking ill of the police that a Member of Parliament like Mr. Mackarness had to suffer humiliation in England, the journals of his own party criticizing him severely. We therefore

HITVARTA,
Dec. 29th, 1910.

dare not find fault with the police but most humbly ask Sir Edward Baker if the discomfiture of the police, specially the Calcutta police, by a handful of Kabulis has added to its dignity. Mr. Maddox himself has admitted the defeat both of the Corporation and the police. The turbulence of the Kabulis in the very metropolis can never be to the good of the people and their self-confidence and want of faith in the strength of the police, are never good for the police dignity. We daresay it is this impression about the weakness of the police that emboldened the Kabulis to commit so much mischief at the last riot. Government may therefore rely on the support of all peace-loving citizens of Calcutta in devising measures to restore the prestige of the police. The attention of the Government is drawn to the fact that these Kabulis are allowed to trade in Calcutta without a license. This should not be.

BHARAT MITRA,
Dec. 31st, 1910.

17. Referring to the questions of Rai Devendra Chandra Ghosh Bahadur regarding the control of the Kabulis in Calcutta and reply thereto of the Chairman to the Corporation, the *Bharat Mitra* [Calcutta] of the 31st December 1910 writes:—

The questions and answers deserve particular consideration. The points raised by Rai Devendra Chandra Ghosh Bahadur are both opportune and proper. So long as effective steps are not taken to stop the lawlessness of the Kabulis, the fear of loss of life, property and honour at their hands will remain unshaken. We admit that as British subjects these Kabulis and Peshawaris have a right to live in Calcutta, but when robberies and disturbances are always apprehended from them, it is indispensably necessary to keep them under control. Will it not be productive of good results to introduce a system of registration for them or the production of a certificate of good behaviour? The Calcutta Corporation, which does not get a single shell from the Kabulis, who carry their business on the footpaths of public roads, obstructing traffic and causing great inconvenience to the pedestrians, should be a little strict in this matter. If the Corporation does not open its eyes even after the questions of the Rai Bahadur, the general public will come to believe that the Corporation is too weak to control a handful of Kabulis.

BASUMATI,
Dec. 31st, 1910.

18. The *Basumati* [Calcutta] of the 31st December says that unless

The cost of making sanitary improvements.

Government is prepared to incur large expenses for sanitary improvements by retrenching expenditure in all directions it is useless to appoint

commissions and conferences to enquire into the causes of malaria and the means of suppressing it. The over-taxed people of the country will not be able to bear a fresh burden of taxation on this count.

DAILY HITAVADI,
Jan. 3rd, 1911.

19. A correspondent of the *Daily Hitavadi* [Calcutta] of the 3rd January

The apothecary of the Campbell Hospital.

complains that the present European apothecary of the Campbell Hospital in Calcutta behaves very rudely and insultingly towards the com-

pounder students of the place. He is in the habit of abusing them even with such expressions as *Suar ka-bachcha* (swine's offspring.) An enquiry should be made into the complaint.

(f) — Question affecting the land.

BIR BHARAT,
Jan. 1st, 1911.

20. Referring to the exhibition of improved agricultural appliances

Condition of the cultivators of Oudh.

at Allahabad one Laksmi Narayan Tewari, writing in the *Bir Bharat* [Calcutta] of the 1st January, draws attention to the abject poverty of

the cultivating classes of Oudh owing to the rent law prevailing there, under which they may be dispossessed of their land after seven years or their rent enhanced and consequently to their inability to profit by the exhibition of the appliances which they cannot afford to purchase. Besides rent they have to submit to other illegal exactions from the zamindars and the rent officers on tour. The only remedy in the opinion of the writer is permanent settlement. Government notifications issued last year to the zamindars about providing pasture lands has, however, inspired some hope in the poor ryots.

(A)—General.

21. A correspondent signing himself as "Santram Sarma" in a letter to the *Satyasanatan Dharma* [Calcutta] of the 26th

The untouchable classes and the Brahmins.

December after pointing out the fallacy in Mr. Gait's definition of the Hindu and the sinister motive of the Moslem League in having the untouchable classes returned separately, concludes it with the prayer that Government should withdraw Mr. Gait's circular without any delay as the census is a Government work and not personal as regards Mr. Gait on the Muhammadans and these have nothing to lose while the circular, if given effect to, would create an estrangement between the Government and the people the consequences of which would be far more serious than those of the partition of Bengal. That this is true Government must have known from the agitation in the press and the Hindu public. The King's duty is best performed by keeping the people satisfied. The discontent of a people is sure to disturb the peaceful rule of even a very mighty King.

The paper, commenting on the above, tells the high caste Hindus to give up their prejudice and to embrace the untouchables as belonging to their own class on pain of losing a large number from the fold of Hinduism.

22. Referring to the subject noted in the margin the *Hitvarta* [Calcutta]

Withdrawal of the Seditious Meetings Act from Bombay.

of the 29th December congratulates the people of Bombay on the withdrawal and considers it as an augury of the repeal of the Act when the time of the present Act expires, but fears lest the withdrawal should afford a ground for its renewal in the hands of the Government party.

The Government of Bombay, however, has deserved the gratitude of the people by leading the way in the matter of reform in this direction.

23. Learning from the *Englishman* that the Government of Bombay has reported to the Government of India that the Seditious Meetings Act is no longer needed in that

Seditious Meetings Act.

Presidency the *Bharat Mitra* [Calcutta] of the 31st December hopes that such reports will be soon forthcoming from all other provinces where there is no fear of seditious disturbances, and the Government will surely give a proof of its wisdom by repealing the law on the reports of its officers.

24. The *Muhammadi* [Calcutta] of the 30th December is highly incensed

The *Bakr Id* at Allahabad and at Gorakhpur.

at the decision of the mixed committee of Hindus and Musalmans which the District Magistrate of Allahabad appointed to settle a dispute between the Hindus and the Muhammadans of Dwargunge occasioned by a Muhammadan having prepared to kill a cow at his house during the *Bakr Id*. The committee, the paper says, decided that the *Korbani* should be performed on a maidan at a great distance from the town. This decision of the authorities was unjust. The Hindus have no right to pry into things which a Muhammadan does within the walls of his own house. The authorities also ought not to cause pain to the Muhammadans and deprive them of their just rights which they have long enjoyed by conceding to unjust and unreasonable wishes of the Hindus. If this be the intention of the authorities, then let them adopt similar measures with respect of the Hindus' worship of images. Let all kinds of idol-worship be forbidden in a place with which the Musalmans have the slightest connection.

The same paper refers to the case of a Muhammadan of Gorakhpur, who had to pay Rs. 15 by the order of the District Magistrate, for having killed a cow at his house. The paper fails to understand under what law the Magistrate did this unjust act. This news has highly agitated the whole Moslem community. "We knew," it continues, "that Gorakhpur was under British rule, but we now see that the Swarajist Hindus have established their Swaraj at that place." The paper hopes that the Government of India will do justice in this case.

25. The *Basumati* [Calcutta] of the 31st December is glad to learn that Sir Edward Baker is personally enquiring into the *Id* riots in Calcutta, but says that the enquiry should better be public than secret.

Enquiry into the *Id* riots in Calcutta.

SATYASANATAN
DHARMA,
Dec. 26th, 1910.

HITVARTA,
Dec. 29th, 1910.

BHARAT MITRA,
Dec. 31st, 1910.

MUHAMMADI,
Dec. 30th, 1910.

BASUMATI,
Dec. 31st, 1910.

BASUMATI,
[Dec. 31st, 1910.]

26. The *Basumati* [Calcutta] of the 31st December does not approve of the election of Bengali landholders alone as non-official members of the Finance Committee of the Bengal Budget. It is an irony that when England has been preaching the principle that the aristocracy cannot enjoy any special privilege in matters of ways and means, the Bengali members of the Bengal Finance Committee should be all aristocrats.

BIRBHUM VARTA,
Dec. 31st, 1911.

27. The *Birbhum Varta* [Birbhum] of the 31st December says that the recent arrangement under which No. 9 Up Loop mail train from Calcutta reaches Amodpur at 12 in the night causes a detention of the Up Katwa mail for a whole night and a whole day, for the mail train on the Katwa line starts from Amodpur at 8 in the evening. Again, No. 10 Down Loop mail train and 22 Down passenger train, carrying mail, reaching Amodpur at 4 A.M. and 7 A.M., respectively, the Down Katwa mail also is detained for a whole day. The attention of the postal authorities is drawn to the matter and the removal of this grievance of the Katwa people prayed for.

BASUMATI,
Dec. 31st, 1910.

28. The *Basumati* [Calcutta] of the 31st December is unwilling to believe the story as told by the *Amrita Bazar Patrika* of the conversion of three Hindu boys to Muhammadanism in the North-Western Frontier Province and the conduct of the Political Agent of the Tochi Valley in that connection (See Report on Native Papers, dated the 31st December 1910, paragraph 34), and is anxious to know the real facts of the case.

HINDI BANGAVASI,
Jan. 2nd, 1911.

29. Reproducing from the *Amrita Bazar Patrika* the news that a Muhammadan teacher of the school situated in the Tochi Valley of the frontier having converted three of his Hindu pupils, their guardians represented the case to the Political Agent who ordered the Muhammadans to deliver the boys to the Hindus, but afterwards when threatened by the former who gathered at his house with arms returned the boys to them, the *Hindi Bangavasi* [Calcutta] of the 2nd January makes the following remarks:—

God knows how far this news is correct; but if it is true the Political Agent, it must be said, has displayed cowardice in surrendering the boys to the Muhammadans.

DAILY HITAVADI,
Jan. 3rd, 1911.

30. The *Daily Hitavadi* [Calcutta] of the 3rd January says that in the last Honour's List the claims of Bengal to distinctions have almost been ignored. Every one expected knighthoods for Mr. S. P. Sinha and Mr. R. N. Mukerjee, a Rajaship for the Hon'ble Rai Kishori Lal Gosain Bahadur, some high distinction for Mr. Sarada Charan Mitra, ex-Judge of the Calcutta High Court, and a knighthood for Dr. Rashbehary Ghosh. The Mahamahapadhyaship conferred on Pandit Kaliprosanna Bhattacharyya is appreciated. But the writer is sorry that Pandit Ajit Nath Nyaratna of Navadwip, a great poet, has not yet been made a Mahamahapadhyas.

VI—MISCELLANEOUS.

ALPANCH,
Oct. 31st, 1910.

31. Referring to the aggressions of the Hindus at the last Agra riot between the Hindus and the Muhammadans the *Alpanch* [Bankipur] of the 21st October remarks that the Muhammadans were quite innocent. The Hindus molested them because of their refusal to join the "Partition of Bengal" agitation. The up-country Hindus have no concern with the partition yet they blindly join the Bengalis in creating mischief and unrest all round. The paper suggests that the celebration of the "Partition anniversary" should be altogether stopped otherwise the unrest will know no limit.

HINDUSTHAN,
Dec. 31st, 1910.

32. Cow-killing, says the *Hindusthan* [Calcutta] of the 21st December, cannot be prevented in modern India, as beef is the food of Englishmen, of the Christians and the Feringhees, and of eight crores of Musalmans. They are visionaries who wish

to see a different state of things. But, however impossible it may be to stop cow-killing in this country, the thing should be done in such a way as not to wound the feelings of the Hindus, the Jains, the Sikhs, and the other communities, who hold the cow in great veneration. The English Government is not indifferent in the matter of adopting such measures. As the Hindus, Jains, etc., should know that cow-killing must continue in this country, so the Muhammadans also should know that it is forbidden to them to hurt the religious feelings of others by persisting in this course.

33. The *Prasun* [Katwa] of the 30th December thinks that there is some mystery at the bottom of the looting and plunder that took place in Calcutta during the *Id* riots.

The *Id* riots.

The rioters entered the houses of rich men and committed the depredations. They did not strike the Bengalis or loot their shops. They even gave the Bengalis assurance of safety. From this it appears that they were instigated by men who worked from behind the scenes.

PRASUN,
Dec. 30th, 1910.

34. In discussing the question as to who was responsible for Marwari-Musalman conflicts, the *Marwari* [Calcutta] of the 30th December repudiates the charge of the English

The responsibility.

merchants that the Marwaris are to blame for the riots and the consequent loss, for they only approached the Government with a prayer to protect the cow and if they closed their shops it was to save themselves from the attacks of some ignorant men who began to shout "Victory to mother cow and fie to the Hindus who do not protect her." If it is not right to prevent the Musalmans from sacrificing a cow, it is as well not right to slaughter it before a Hindu. Can any one prevent the Hindus from feeling pain on seeing something done that is against their religion? Are the Hindus not the subjects of the Government as the Musalmans that they should go without receiving a hearing while the Musalmans should be free to do what they like? Let an intelligent man with a correct balance weigh and decide who is to blame. If the Marwaris had any fighting propensity in them they would not have sought the feet of the Commissioner (?) so soon after plunder and their humiliation by him. It is the Musalmans who commenced the quarrel and therefore they are to blame and not the Marwaris.

MARWARI,
Dec. 30th, 1910.

There was once a talk of a *Korbani* conference, but nothing is now being heard of it. The Government should lose no time in announcing if there will be any such conference at all so that both the Hindus and the Musalmans may know that the question will be duly considered.

35. In discussing the subject noted in the margin the *Bihar Bandhu* [Bankipur] of the 31st December observes that

The *Bahr Id* riots.

although the ignorant Musalmans of the ordinary class do not realize the importance of the protection of cows and the advantage of living on good terms with the Hindus, there are many high-minded men not only among the Hindus but among the Musalmans also, who do not like that Hindus and Musalmans should quarrel with each other. Efforts should therefore be made to explain the above importance and the advantage to that class. But for this purpose we want men who can express their views to the people in the vernacular of the latter, have influence with them and command the respect of all old and young. It is only such men that can put down the fire of animosity between the two communities without any help from the Government. Now such men are the Brahmins among the Hindus and the Mullahs among the Musalmans. The former can preach the brotherhood of Musalmans in every Hindu household, and if they do so we are sure of success. Similarly the Mullahs also can explain to their co-religionists the necessity of not causing pain to the Hindus by slaughtering cows which alone is the cause of difference between the Hindus and the Musalmans.

BIHAR BANDHU,
Dec. 31st, 1910.

Government also should enact a law which would not encourage the Musalmans to kill cows.

Here the paper quotes the *firman* of Emperor Shah Alum forbidding the slaughter of cows in his empire, and alludes to Lord Lake's injunction in Muttra in connection with the same, also the order of the East India Company promulgated in the Punjab.

MUHAMMADI,
Dec. 30th, 1910.

36. The *Muhammadi* [Calcutta] of the 30th December says that the entire Musalman community are greatly alarmed at the proposed formation of a Committee to decide the *Korbani* question. The Committee will consist of four Marwari Hindus, four Bengali Hindus, four Musalmans, and four Englishmen. It is believed that the four Englishmen will be selected from the mercantile community, whose business interests will naturally make them side with the Marwaris. It follows from this that the Hindus will be represented on the Committee by twelve members, while the Muhammadans will be represented by four. The Musalmans do not like that their religious observances should be altered, abolished, or added to by such a mixed committee of different castes and creeds.

The Musalmans want justice which is the highest quality of the English race. They rely on the noble Proclamation of Her Gracious Majesty the late Empress Victoria, and intend to keep intact the religious privileges which the Government has granted them. It is the Musalman's belief that the just English race will never deprive them of their rights. The Hindus perform their image-worship with all sorts of noise at all places, even in the vicinity of masjids and at the time of prayer of the Musalmans. This practice is highly objectionable to the Muhammadans, but did they ever object to this? Why do the Hindus then interfere with the religious observances of the Muhammadans? The Muhammadans will be highly grieved if the proposed Committee interfere with any of their religious rights. They rely entirely on the generosity of the Government; but they cannot approve of any such Committee. This is not the personal opinion of the editor, but the unanimous "wailing" of the entire Muhammadan community.

MUHAMMADI,
Dec. 30th, 1910.

37. The *Muhammadi* [Calcutta] of the 30th December says:—

Korbani and the Native Hindu States.

Our Hindu contemporaries contend that when the *Korbani* of kine is forbidden in the Native Hindu States, the Musalmans ought not to insist on the same in British India. None but narrow-minded Hindus could have uttered such words. It is but natural that this should happen where the authority is in the hands of the idolators. It is for this reason that we do not want *swaraj*, local self-government or complete self-government.

MUHAMMADI,
Dec. 30th, 1910.

38. Replying to the argument of the *Nayak* newspaper that in the

One-sided views of the *Nayak*.

Id riots, it was the Hindus who won and the Muhammadans who lost, inasmuch as the former left their case entirely in the hands of God while the latter took the law into their own hands, the *Muhammadi* [Calcutta] of the 30th December says that the Hindus did not leave their case in the hands of God. It was the Marwaris who initiated the dispute by attempting to interfere with the religion of the Muhammadans. It was they who first snatched a cow from a Muhammadan and incensed the Kabulis and the Peshwaris by threatening to loot their shops. Of the persons wounded at the affray, the number of Muhammadans is greater than that of Hindus. Who wounded these Muhammadans? Who pelted the Musalmans with bricks when they were passing through Harrison Road? Is it not a fact that about 2,000 Hindu *goondas*, armed with *lathis*, assembled at Belliaghata to prevent the *Korbani*? A careful consideration of all the facts will lead one to the conclusion that the Hindus tried every means in their power to hurt the feelings of, and ill-treat, the Muhammadans. It was when they found that the Musalmans were not so easy to deal with as it was thought they were, that they loved their religion better than their life, that they had grown desperate to protect their religion, that the sleeping tiger had awoke and assumed a fearful aspect, and that the magnanimous Government had rejected their (of the Hindus, childish request, that the Hindus turned women, leaving on earth a glorious example of good breeding and high civilisation. The Musalman *goondas* and the Kabulis did not join in the affray until after they had been exasperated by the unprovoked assaults of the Marwaris.

The paper concludes by saying that in the *Id* riots both the Hindus and the Muhammadans were losers. Both these communities live in the same country, they are subjects of the same Sovereign, they are both conquered races and they both have to obey the same law. When, therefore, instead of

living in peace and amity, they quarrelled and fought with each other, neither party could be said to have won. They both lost.

39. The *Muhammadi* [Calcutta] of the 30th December learns that the Hindus are engaged in a serious conspiracy against the Muhammadans. After the *Id* riots, the paper

A serious conspiracy.

says, the Bengali and the Marwari Hindus held a secret meeting at Burrabazar. It was first proposed in that meeting that the Marwari traders should cease selling any goods to the Kabulis and the Indian Musalmans. But a Bengali Hindu having pointed out that this would be injurious to the Hindus but beneficial to the Muhammadans, the proposal was dropped. The second proposal was that the Marwaris should not pay to the Kabulis the money which the latter had deposited with them. If this were done, the Kabulis would press for payment and, failing to realize their money, would grow clamorous and turbulent. They might then be handed over to the police, then a fight might ensue between them and the police, which might result in the Government taking strong measures to repress the Kabulis. After much discussion this proposal also was rejected. The next proposal was that instead of making any *golmal* in Calcutta, the Kabulis should be punished in the mufassil. The Hindus in the mufassil should be secretly advised to buy goods from the Kabulis, but to continually put off the payment of the price. This would enrage the Kabulis who would come to their debtors' houses in a body; then a quarrel would ensue between the parties. Finally, the Kabulis would be handed over to the police. The munsiffs also would dismiss the suits instituted in their courts by the Kabulis. This and various other resolutions were adopted.

The paper at first hesitated to believe this news. But when it finds that, immediately after the *Korbani*, innumerable questions are being put in the Municipal Council which are prejudicial to the Kabulis, and that the Hindu newspapers are trying to strengthen the conspiracy by describing the Kabulis as lawless and oppressive, it is no longer incredulous. It is the intention of the Hindus to make, by all means in their power, the Musalmans appear guilty in the eyes of the Government. The Hindus possess learning, intelligence, money and power. They command the respect of the officials, have great influence in the law-courts, and wield ruling power. The Muhammadans are consequently alarmed. They, therefore, pray to both the Supreme and the Local Governments that they may take proper measures for the protection of the powerless Musalmans and the helpless, illiterate and in-offensive Kabulis against the persecutions of their more powerful opponents.

40. The *Muhammadi* [Calcutta] of the 30th December has a long article, in which verses are quoted from the Koran and the Hadis in support of the *Korbani* of kine to meet

The *Korbani* of kine.

the contentions of Hindu writers to the contrary, and which concludes as follows:—

Our Hindu brethren are endeavouring to stop the *Korbani* of kine by quoting passages from the Koran and the Hadis in support of their contentions. We will also try to prove from their sastras, which they all respect, that the Hindu religion instead of forbidding killing of cows either for worship or for food enjoins it as an act of great religious merit.

41. The *Muhammadi* [Calcutta] of the 30th December has the following:—

What we have to say.

Ever since the Indians were granted Local Self-Government, the Hindus have been oppressing and persecuting the Musalmans and preventing them from performing their religious rites. Not a year passes without the Hindus hindering the *Korbani* of kine. The Musalman can endure everything, but he cannot tolerate any interference with his religion. Englishmen, you are the rulers of this country, the possessors of supreme power and the protectors of the religion of your subjects. Either stop these riots, disturbances and affrays and let the Muhammadans preserve their religion without any let or hindrances, or if you do not or are unable to do that or if influenced by the agitation of the Hindus you prevent the Muhammadans from uninterruptedly performing their religion, or if this country instead of being Dar-ul-Islam is now turned into Dar-ul-Harbi, then plainly say that to us. According to the injunction of our sacred book, the Koran,

MUHAMMADI,
Dec. 30th, 1910.

MUHAMMADI
Dec. 30th, 1910.

MUHAMMADI,
Dec. 30th, 1910.

we regard the King as the shadow of God. The Emperor George V is our King. Should we, through his indifference or the indifference of his representatives, be unable to observe our religion, then on the day of the great judgment, we will tell God that we were willing to observe our faith, but, through the indifference of our rulers and the persecutions of the heretical Hindus, we failed to do so.

HITAVADI,
Dec. 30th, 1910.

42. The *Hitavadi* [Calcutta] of the 30th December says that the Musalman inhabitants of the places, which it is contemplated to cede to His Highness the Maharaja of Benares on account of his having been raised to the status of a ruling chief, have not objected to be transferred under the rule of this Hindu chief. In fact, there is not really much ill-feeling between Hindus and Musalmans. Only a few officials exaggerate the slight estrangement that may exist between the two communities, and they are to blame for any aggravation that may be caused to it.

The Maharaja of Benares—
his relation with Mussalmans.

HINDUSTHAN,
Dec. 21st, 1910.

43. To live for others, says the *Hindusthan* [Calcutta] of the 21st December, is nobler and more difficult than to die for others. Some time ago, certain foolish people

"Live for others."

who posed themselves as men of superior virtue and character, advised the people of this country, especially the young generation, to die for the good of society and of the country. This advice, which was not at first strongly condemned by the wiser section of the society, perverted the intellect of inexperienced youths. But the persons who created this mischief have been doomed to perdition. Those of them who still live are also destined to have an everlasting habitation in that dismal region.

SAMAJ,
Dec. 25th, 1910.

44. The *Samaj* [Calcutta] of the 25th December is glad to hear that the Allahabad Industrial Conference propose to pass resolutions protesting against the abolition of the Industrial Department by the Madras Government, and requesting the Government of India to impose an import duty on foreign sugar for the benefit of indigenous sugar industry. The latter, the paper says, is more important for the welfare of the country than the former.

Allahabad Industrial Conference.

SANJIVANI,
Dec. 29th, 1910.

45. Referring to the complaint that tehsildars in the United Provinces are forcing poor villagers to visit the Allahabad Exhibition without the least regard to their conveniences or inconveniences as is told by a reporter who says that a poor villager at the Exhibition complained to him how he had been hurried off to the show from the death-bed of his mother by the tehsildar of Khalela, the *Sanjivani* [Calcutta] of the 29th December says that the Government of the United Provinces should at once enquire into this serious complaint.

Forcing villagers to visit the
Allahabad Exhibition.

DAILY HITAVADI,
Dec. 30th, 1910.

46. The *Daily Hitavadi* [Calcutta] of the 30th December says that in this country where arts and industries are confined mainly to the ranks of poor artisans industrial exhibitions do immense harm to them by exposing their industrial secrets to the view of wealthy and powerful foreign competitors. As for the foreign-made articles exhibited in these exhibitions, they derive little benefit from their view. The result of the Joubert Exhibition in Calcutta was cheap manufacture of Benaresi *saris* and Dacca and Santipur fabrics in England, which led to the impoverishment of the weavers of this country. Industrial exhibitions have also led to the manufacture of extremely cheap Bombay *saris* in France. It is consequently necessary that in such exhibitions in this country secrets of manufacture should not be shown to the public. Again, rewards in them should be given not to the mere dealers in articles such as Messrs. Burn and Company, but to their real makers such as the poor native potters who manufacture pottery for the firm.

Industrial Exhibition in India.

DAILY HITAVADI,
Dec. 28th, 1910.

47. The *Daily Hitavadi* [Calcutta] of the 28th December says that the Hindus and the Musalmans are like sons of the same parent. If there is a quarrel between his two sons the father tries to make it up by alternately reproving them both and by sweet and affectionate words. The paternal British Government also generally adopts the same method in bringing about a reconciliation between the Hindus and the Muhammadans. Because the Government has shown

Hindus and Musalmans.

favour to the Muhammadans by allowing them to perform the *Korbani*, it should not be thought that the Muhammadans are dearer to the authorities than the Hindus. If need be, the Government will not hesitate to show equal favour to the Hindus.

Cow-killing has continued in India for the last six or seven hundred years. Beef is publicly sold in the streets even in Hindu localities. The Hindus have now become accustomed to the sight of beef. Then, again, in every day business transactions, the Hindus have to come into contact with the English and the Muhammadans, who are beef-eaters. How many Hindus are there who now regard it a pollution to shake hands with the English and the Muhammadans? Do not the Marwaris, who originated the recent fierce incidents by their opposition to the *Korbani*, shake hands with these beef-eating races? The mouthpieces of English cigarettes are covered with fat. But how many persons, who call themselves Hindus, hesitate to put these into their mouths? The age of *Manu Sanhita* is gone, the ages of Rama, Ydhisthira and Vikramaditya are also gone, never to return. It is therefore desirable that there should no longer be any fuss about cow-killing. It hurts every community if it is prevented from performing its religious rites.

The Musalmans also should consider that they cannot do without the Hindus. Their landlords are Hindus, those who lend them money and the persons who hold high Government posts and are educated are also Hindus. It may be possible to live in water by displeasing the crocodile, but it is not possible for the Muhammadans to live in this country by giving pain to the Hindus. When the sacrifice of cows is not compulsory, and the purpose of the *Korbani* may be equally, if not better, served by sacrificing camels, goats, etc., it is not proper for the Muhammadans to insist on cow-killing. At the last riots, who suffered greater loss, the Marwaris or the Muhammadans? Certainly the latter. The Marwaris suffered pecuniary loss, but there can be no compensation for the loss of life which the Musalmans suffered. It is a matter of great regret that the Musalmans acted contrary to the advice of the Amir, who, during his visit to India, forbade the Muhammadans to cause pain to the Hindus by killing cows.

There are many who say that it is impossible that there should be any lasting feeling of amity between the Hindus and the Muhammadans. It may be true, but that is no reason why the two communities should live in active hostility towards each other. When the Saktas and the Vaishnavas, though entertaining contrary views, can live together in peace, there is no reason why the Hindus and the Muhammadans should remain at daggers-drawn for ever.

48. Referring to the efforts of Sir William Wedderburn to bring about reconciliation between Hindus and Muhammadans

The question of reconciliation and the support received by him by Mr. Amir Ali, His Highness the Aga Khan and Sir P. Mehta, the *Hitvarta* [Calcutta] of the 29th December while admitting the large-heartedness of Sir William in making a proposal of the kind, says that considering the present state of the country Sir William's object is not likely to be attained, for even supposing that the leaders of the two communities are willing to bring about the desired reconciliation the question remains as to who will "bell the cat." Who will remove the ill-feeling created in the Hindu mind on account of the slaughter of cows by the Muhammadans? The National Congress had its death at Surat and the one held in its name does not reach the public. So long, therefore, as there is no Hindu association in every province and town, to talk of reconciliation is useless.

Referring to the conditions proposed by Mr. Amir Ali as the basis of such a reconciliation, it seems to the paper that according to them reconciliation is possible only if the Hindus concede to the Muhammadans the right of obtaining any political rights they like, but the Hindus are not likely to submit to these conditions.

Dealing with each condition separately the paper says that all thoughtful men would accept the first condition as the boycott of each other is an impossibility, and any effort to do it is sure to end in failure, but in order to ensure it, it is necessary that the two communities should show indifference if not active sympathy towards the feelings and religious sentiments of each other.

HITVARTA,
Dec. 29th, 1910.

As to the second condition the very existence of secret associations or rings with the object of preventing members of another community from obtaining public service is to be regretted, and the sooner they are put an end to the better.

We do not understand the real meaning of the third condition. The adoption of Urdu in Government offices is a source of great inconvenience to many; so it is natural that every sensible man would try to obtain the adoption of the vernacular which is current in the particular locality. We are, however, ready to accept it if it only means the adoption of one's vernacular without the exclusion of any other that may be already in use. The fourth condition is not likely to be accepted, for there is a difference of opinion about this question of the separate representation. The Hindus would, however, accept the right of separate representation in the District and Municipal Boards if the Muhammadans forego their present privileges for the Imperial and Provincial Councils. The present regulations may be further amended by fixing the number of members of each community to be elected by permitting both the communities the right of voting for them.

The paper has also to make the following proposals on behalf of the Hindus:

- (1) That the Muhammedans should give up the slaughter of cows in India.
- (2) That they should not interfere with Hindu religious festivals.

HITAVADI,
Dec. 30th, 1910.

49. We are unable to comprehend, writes, the *Hitavadi* [Calcutta] of the 30th December, the necessity or fitness of many of the proposals made by Mr. Amir Ali as preliminaries

to the formation of a Conciliation Board between Hindus and Musalmans. Such a board will be perfectly useless so long as the two communities will not cease to look on each other with distrust and ill-feeling. It is no doubt very well to say that Hindus and Musalmans form the two eyes of Mother India. But the very gentleman from whose mouth first emanated this noble saying himself widened the breach between Hindus and Musalmans by advising the latter to keep aloof from the Indian National Congress. Mr. Amir Ali now urges the necessity for separate representation on Municipal and District Boards. Is this indicative of an honest desire for *rapprochement* on his part? By his opposition to Lord Morley's first reform scheme he secured for the Musalmans as much as was then possible of a one-sided arrangement in their favour, and now he is trying to secure the rest of it with the help of the Hindus themselves. Is not this the height of selfishness? Is sacrifice to be made by Hindus alone, while Musalmans will enjoy even more than is their due? A careful survey of events up to date will convince Sir William Wedderburn that whenever the Hindus have tried to be united with the Musalmans in the field of politics, the latter have invariably fallen back. Not only that they have never helped the Hindus in many affairs in which the Hindu community alone is interested, but they have systematically opposed even all such efforts as are calculated to be beneficial to both the Hindus and the Musalmans. The cause of this is surely the Musalman's distrust of and malice against the Hindu. We do not mean to say that the Hindu does not at all entertain such unworthy feelings towards his Musalman fellow-countrymen. What we mean to urge is that they are not so keen in the Hindu's mind as they are in the Musalman's mind. If it is now desirable to let bygones be bygones and inaugurate a new era in the national life of the Indians, the minds of both must be purged of this mutual ill-feeling and distrust. Mr. Amir Ali's proposals do not, unfortunately, contain any suggestion for an attainment of this object.

Does not malice against Hindus lie at the bottom of Mr. Amir Ali's proposal that owing to the numerical weakness of Musalmans in India the necessity of special representation for them should be recognised? The Hindus propose wider representation and representation by the best men in India irrespective of creed or caste. Have the Hindus and the Musalmans different interests to serve in Municipalities and Legislative Councils?

In the petition that was made to the Government in November last by the Moslem League of which Mr. Amir Ali is the head against the disabilities of British Indians in South Africa, it was stated that the petition concerned in particular the Moslem section of these people. What was the meaning of this? In the agitation that has been waged by the Hindus on the same subject they have never pleaded the cause of Hindu emigrants in particular as distinct from the case of Musalman emigrants. Is Mr. Amir Ali's

conduct in this matter calculated to help the cause of a Hindu-Musalman entente?

In fact, Mr. Amir Ali's proposals as made to Sir William Wedderburn are not favourable to such an entente. On the occasion of his visit to India the Amir of Afghanistan said that there was no part of the world where Hindus and Musalmans could not live together as friends. For the maintenance of such a friendly relation, however, it is necessary that both the parties should be animated by a spirit of self-sacrifice. But unfortunately Mr. Amir Ali is not prepared to allow the Musalmans to make any such sacrifice. The Hindu-Musalman dispute will never be settled if one party is guided by such an uncompromising spirit of self-interest. Mr. Amir Ali's proposal regarding Hindu-Musalman boycott, conspiracies in Government offices against Musalmans and the efforts of one party against the language of the other have astonished us. It is for the first time that we hear of the existence of such things in this country, and we are not aware what evidence Mr. Amir Ali has got in support of his views.

50. In criticising the proposals made by Mr. Amir Ali on the side of the Musalmans with a view to establishing good feelings between them and the Hindus, the *Basumati* [Calcutta] of the 31st December writes as follows:—

Effort at Hindu-Musalman entente.

BASUMATI,
Dec. 31st, 1910.

The spirit of boycotting each other, if it at all exists in any place between Hindus and Musalmans, ought of course to be suppressed by all means. As regards employment of Musalmans in the public service it is in the hands of English officials who now-a-days seldom entertain applications from Hindus if eligible Musalman candidates are forthcoming. As regards linguistic disputes they exist only in Eastern Bengal and the United Provinces and the Panjab. In Eastern Bengal some Musalmans are trying to boycott Bengali, and in the United Provinces and the Punjab the Hindus have been trying to oust Urdu since the Government of the United Provinces first took steps in this direction. If there is any possibility of such a dispute creating ill-feeling between the two communities in any part of the country, it will not be difficult to avert the trouble by removing its cause. The gravest of the proposals made by Mr. Amir Ali is that relating to separate representation for Musalmans on District Boards, Local Boards and Municipal Boards. In places where Musalmans have, owing to the smallness of their number, little chance of obtaining representatives of their own, they may be allowed to elect representatives for themselves. But if any such Musalman electorate elects a Hindu as their representative, the election cannot reasonably be declared null and void on the mere ground of the elected person being a Hindu. Mr. Amir Ali's demand on this point is, therefore, perfectly unjustifiable.

So much for the sacrifices that the Musalmans demand from the Hindus in their favour. But what are the Musalmans going to give the Hindus in return for them? Nothing in particular. They are keeping profoundly silent on this point. This, however, is not favourable to the prospect of a *rapprochement* between the two communities. We think that no such *rapprochement* will be possible so long as the Musalmans will not learn to respect the feelings of the Hindus in the matter of cow-killing.

51. Referring to the complaint of the *Leader* newspaper of Allahabad that the Lieutenant-Governor of the United Provinces should have left Allahabad at a time when all the leaders of Indian public thought and opinion have assembled there in connection with the session of the Congress, the *Daily Hitavadi* [Calcutta] of the 28th December says:—

Sir John Hewett and the Congress.

DAILY HITAVADI,
Dec. 28th, 1910.

We know that the white officials in India do not like the Congress. During the administration of Lord Curzon when Sir Henry Cotton came to India as President of the Congress, the former, although declining to receive Sir Henry at the Government House in his capacity as President, invited him as an ordinary gentleman. Year before last His Excellency the Governor of Madras cordially invited Dr. Rashbehary Ghosh, President of that year's Congress, and the other leaders, to the Government House. Perhaps it would have been better if Sir John Hewett had remained at Allahabad at this time for goodness' sake, if for nothing else.

DAILY HITAVADI,
Dec. 31st, 1910.

52. The *Daily Hitavadi* [Calcutta] of the 31st December thanks Lord Hardinge for having consented to receive the Resolutions of the Indian National Congress passed this session from the hands of its President, Sir William Wedderburn. The aim of the Congress is to help and guide the Government in the administration of the country by pointing out its weak points and suggesting improvements. The purpose of both the Government and the Congress is the same, viz., efficient administration and prosperity of the people. Had the officialdom recognized the Congress from its birth, much good would have been done by this time. Such officials are surely highly mistaken as think that institutions like the Congress, the Provincial Conferences or the District Conferences can be productive of any harm. By trying to suppress them they have simply injured their own cause. Strange to say, it is such officials who are most loud in their demand for co-operation from the people of the country in matters of administration.

BHARAT MITRA,
Dec. 31st, 1910.

53. Praising Lord Hardinge for His Excellency's having condescended to receive the Congress deputation which was refused by Lord Curzon under the pretext that it was not proper to make a new departure, the *Bharat Mitra* [Calcutta] of the 31st December observes that men of sound judgment and sterling ability never hesitate to introduce an innovation which is good.

BASUMATI,
Dec. 31st, 1910.

54. The *Basumati* [Calcutta] of the 31st December criticises Sir W. Wedderburn's Congress speech as follows :—
At the outset Sir William said, "Poor India has suffered pains almost beyond human endurance. We have had war, pestilence and famine, earthquake and cyclone, and afflicted people driven well nigh to despair. But now, at least, we see a gleam of light. Hope has revived." We are unable to see how despair has given place to hope on the points indicated above. Plague is no doubt on the wane, but cholera caused by the want of wholesome drinking water and malaria caused by bad drainage are firmly established in the country, making havoc on the Indian population every year. Famine has become chronic in the country, and no means have been discovered for the prevention of earthquake and cyclone. Sir William himself at one time came to the conclusion that the cause of famines in India was not to be sought in failures of crops, but in the chronic poverty of the Indian people. Has this poverty problem been solved? If not, how can it be said that hope has revived? Sir William's above statement must, therefore, be considered a mere cant.

Sir William has referred to the expansion of Legislative Councils. But has this expansion served any useful purpose? Has the appointment of a handful of Indians as members of Legislative Councils done any good to the country? They can discuss questions affecting the people in the Councils. But that they could even before the introduction of the reforms. As regards the Indian members of the India Council and Executive Councils of the Viceroy and of the Local Governments, they being servants cannot be expected to be thoroughly independent.

Sir William has said, "There is an enormous amount of good, solid, useful work for the welfare of the people of India to be done in various directions. Such is the work for the economic and industrial regeneration of the country, and for the development of education—elementary education for the masses, technical education and the higher education of the West—England's greatest boon to India, the magic touch, which has awakened to new life the ancient activities of the Indian intellect." Sir William ought to know that the arts and industries of this country have been almost killed by the introduction of the free-trade system, that the weaving industry of India has been saddled with a crushing duty at the request of Manchester. As regards primary education, it is valuable if it serves the purpose of a stepping stone to high education. But the system of primary education that now obtains in this country serves only to exasperate the student by stuffing his brain with a number of words about botany and hygiene. Again, the technical education that a smith requires to work his bellow or a carpenter to plane his plank of wood is all that is given in India

under that name. As for high education, is Sir William a Rip Van Winkle? Has he not heard of the new Regulations of the Indian Universities?

There is very little ground for hope. But still we are not pessimists. We believe that we shall prosper if we do not fail to do our duty, and we hope that the authorities will act in a way that will enable us to entertain hopes.

55. Referring to the opinion expressed by the *Morning Post* to the effect that the enlargement of the Legislative Councils in India makes the Indian National Congress a superfluity, the *Daily Hitavadi* [Calcutta] of the 1st January says:—

The *Morning Post* on the necessity of the Indian National Congress.

DAILY HITAVADI,
Jan. 1st, 1911.

Our English contemporary has forgotten the fundamental thing that the rules that have been framed for the election of members to the reformed Councils make it impossible for independent and highly educated men to enter them. All classes can send representatives to the Congress, but the reformed Councils admit representatives of only one or two classes. The educated community has been particularly ignored in them. Under the circumstances it is not possible for all questions concerning the Indians to be discussed there. Had the elective system here been similar to that obtaining in England, the *Morning Post's* officious advice might be of some purpose.

56. The *Hitvarta* [Calcutta] of the 29th December contrasts the conduct of the Russian students who had a fracas with the police at Odessa the other day with the peaceful

A contrast.

students of this country, and then asks if the complaints of the officials against these is at all justified.

57. Taking the Christmas Day for its text the *Hitvarta* [Calcutta] of the 29th December, laying aside the question of authenticity of the birth of Jesus Christ, says that

The Christmas Day.

though the day is universally observed as a sacred day throughout Christendom the followers of Christ hardly do so in all sincerity, for the Christians hardly act up to His teachings. Indeed the Christians of to-day are no Christians at all in the true sense of the word. There was one true Christian and that was the late Count Tolstoy who had to suffer a good deal at the hands of false Christians, and if this year's Christmas is really a "Black Christmas," as it is being called in Europe on account of a number of railway accidents on the 24th instant, it is due to the death of the Count. In India, which is a non-Christian country, no one was killed by the railway collision which took place on that very day at Rura near Cawnpore.

58. Every Muhammadan, says the *Muhammadi* [Calcutta] of the 30th December, will be glad to hear that Lord Curzon will accompany His Majesty the King-Emperor to India on the occasion of the Coronation Durbar. During his seven years' Indian administration Lord Curzon learnt a great deal about the Musalman subjects of India. The Muhammadans may expect great future benefits if Lord Curzon gives His Majesty first-hand information about them.

Lord Curzon.

59. The *Muhammadi* [Calcutta] of the 30th December is glad to hear that the Liberals have again been successful at the Parliamentary elections.

The Parliamentary elections.

60. The *Barabazar Gazette* [Calcutta] of the 31st December holds the

Pictures of gods as trade marks.

Marwari brokers and banians of English firms responsible for introducing the pictures, which are generally made hideous by foreigners, of Hindu gods and goddesses as trade marks on manufactured goods, and thereby bring those gods and goddesses into contempt, specially of the non-Hindus who throw the pictures into the waste-paper basket or trample them under foot.

61. Referring to the German Emperor's advice to the German army to abstain from the use of intoxicating liquors, the

Drinking in the Germany army.

Basumati [Calcutta] of the 31st December says:— Our Government's trade in intoxicating liquors is its greatest blemish. It should be abandoned in spite of its being a good revenue-producing business.

62. The *Hindi Bangavasi* [Calcutta] of the 2nd January says that the

Anarchists conspiracy in Japan.

idea of anarchism has been imported into Asiatic countries from Europe, for the peoples of Asia, specially the Indians have highest regard and affection for the King.

HITVARTA,
Dec. 29th, 1910.

HITVARTA,
Dec. 29th, 1910.

MUHAMMADI,
Dec. 30th, 1910.

MUHAMMADI,
Dec. 30th, 1910.

BARABAZAR GAZETTE,
Dec. 31st, 1910.

BASUMATI,
Dec. 31st, 1910.

HINDI BANGAVASI,
Jan. 2nd, 1911.

The conspiracy in Japan against the life of the Mikado teaches the Asiatics to realize that all the fruits of the European education are not sweet; on the contrary it has some poisonous germs which Asia did never see before now.

DAILY HITAVADI,
Jan. 4th, 1911.

63. Mr. Valentine Chirol, says the *Daily Hitavadi* [Calcutta] of the 4th January, has written a poem (for such it really is), called the Indian unrest, to which Sir Bampfylde has supplied the annotations. The poet and the annotator are no doubt worthy of each other. The omissions of the poet have been supplied by the annotator. Sir Bampfylde traces the present unrest to the dislike of the educated community for the system of British administration, and the miseries of the middle-class people. That there is much truth in this statement is undeniable. But the people of this country do not hate the present system of administration. They were only a little vexed at the non-fulfilment of the hopes which eminent statesmen had for several years in the past held out to them. Just then Lord Curzon—that incarnation of pride and arrogance—applied the scourge of his narrow administrative policy to the respectful confidence of the Indian people in the British Government. This grieved the educated community and produced revolutionary principles in the minds of a handful of young men. This was one of the principal causes of unrest. Poverty is also another cause. Sir Bampfylde in his annotation omits to mention that in all the provinces of India, except Bengal, the middle-class population and the agricultural and artisan classes are oppressed with starvation. "We can emphatically assert," it continues, "that if the Government can remove this poverty, fifteen annas of the present unrest will disappear." Sir Bampfylde deserves praise for the few truths which he has plainly told, but it would have been better if he had not laid the guilt of sedition on the educated community.

DAILY HITAVADI,
Jan. 4th, 1911.

64. Referring to Sir William Wedderburn's visit to Calcutta, the *Daily Hitavadi* [Calcutta] of the 4th January says that the people of this country respect and are grateful to Sir William Wedderburn because he loves and sympathises with them. There is no race on earth whose respect and gratitude can be so easily won as those of the Indians. The Indians are contented with very little. They do not ask for honour, wealth or high position. What they long for is sympathy. Englishmen are not ignorant of this trait of the character of the Indians. But it is a matter of deep regret that they wilfully abstain from making any effort to win the respect and gratitude of the Indian people. They always try to keep themselves aloof from the people. It may be doubted whether any Indian gentleman receives at the hands of the white people even a hundredth part of the attention which a dog or a horse receives.

URIYA PAPERS.

UTKALDIPIKA,
Dec. 24th, 1911.

65. After giving the purport of the circulars issued by the Settlement Officer, Orissa Revision Settlement, regarding the recording of *sarbasadharan* rights in the record-of-rights in the revision settlement operations now going on in Orissa, copies of which circulars were sent to the Orissa Landholders' Association, the *Utkaldipika* [Cuttack] of the 24th December observes that it cannot be said that a village community as a whole cannot enjoy the right of easement, and that such a right can be enjoyed either individually or communally. The writer further observes that it is not right to create quarrels by declaring *sarbasadharan* rights as lying in tanks, gardens, etc., to which the zamindar's rights are absolute; that there is no such foolish zamindar who will prohibit his tenants from bathing in or taking drinking water from his tanks; that such unnecessary records of-rights are giving rise to great conflicts between the zamindars and their tenants, and that it is surmised that the settlement authorities have considered this sort of work to be an essential part of their duty, because they have not sufficient work in hand.

66. A correspondent of the *Utkalbarta* [Calcutta] of the 24th December, who calls himself a leader of the Bazyaftidars of Orissa, writes a long letter to the same paper on the subject of dispensing with the consent of zamindars in the matter of recording the names of purchasers of bazyafti lands in the record-of-rights in the present revision settlement operations. The writer states that the method of dispensing with such consent was followed in the last settlement, and that it should be followed at present, and observes that by not following this procedure and by constantly waiting for the consent of the zamindars, the mighty British Government is lowering itself in the eyes of the people, the main object of the revision settlement is being frustrated and the poor tenants are running the risk of losing crores of rupees in cases of zamindar's consent not being secured. The excuse that, if the consent of the zamindars in sale transactions be dispensed with, their arrear rents cannot be realized, is a lame one. Most of the allegations as to arrears of rents due from the tenants are false. The accounts kept by most of the zamindars are incorrect and false and, therefore, not reliable. Owing to these and other reasons some purchasers of lands are at times found unwilling to trust the zamindars and their agents and allow their rents to get into arrears. But even in this, the zamindars are to blame, and the tenants should not be allowed to suffer for the faults of the zamindars. The writer earnestly prays to Government to protect the poor bazyaftidars, who are weak, against the zamindars, who are strong, by entering the names of the purchasers of bazyafti lands in column 2 of the revision settlement Khatian without waiting for the consent of the zamindars. The writer concludes with the observation that it is the duty of the rulers to do that which will do good to the greatest number.

UTKALBARTA,
Dec. 24th, 1910.

67. The *Utkalbarta* [Calcutta] of the 24th December complains that the Uriya passengers are suffering various inconveniences owing to the want of Uriya booking clerks at the railway stations in Orissa.

UTKALBARTA,
Dec. 24th, 1910.

68. Referring to the recent *Bakr Id* disturbances at Calcutta, the *Samvad Vahika* [Balasore] of the 22nd December observes that, in view of the fact that goats are sacrificed in Turkey, the most important Muhammadan country, and that the Amir of Kabul himself has prohibited the sacrifice of cows, the Muhammadans of Calcutta would have done better if they had preferred the sacrifice of goats to that of cows. The writer requests the Government to prohibit the killing of cows by legislation.

SAMVAD VAHIKA,
Dec. 22nd, 1910.

BIDHU BHUSHAN MUKHERJI,

First Assistant to Bengali Translator,
in Charge.

BENGALI TRANSLATOR'S OFFICE;
The 7th January, 1911.

SECRET - CONFIDENTIAL

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 7th January 1911.

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1810

CONFIDENTIAL

RECEIVED

1810

**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	300
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Masumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Bai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Brojendra Nath Ghose	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayastha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Muselman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

ADDITIONS AND ALTERATIONS TO THE LIST OF NEWSPAPERS.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	REMARKS.
1	"Day's News"	Calcutta	Daily	(See above)	Defunct.
2	"Karmayogin"	Ditto	Weekly	(Ditto)	Ditto.
3	"National Daily,"	Ditto	Daily	(Ditto)	Ditto.

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I.—FOREIGN POLITICS.

The *Mussalman* writes:—"The occupation of Northern Persia by Russian troops is a menace to the independence of Persia, and it behoves the Muhammadan world to leave no

MUSSELMAN,
30th Dec. 1910.

Persia. stone unturned in trying to secure the withdrawal of those troops. We have repeatedly said in these columns that England is the only power that can successfully prevail upon Russia to withdraw her troops, but unfortunately England has not yet shown any signs of moving in the matter. The situation is growing graver and graver day by day and if things are allowed to go on in this way, without any healthy interference from influential quarters, we are afraid Persia is then doomed never to rise again. In another column we reproduce an article from the *Statesman*, that will give the reader an adequate idea of the situation in Persia and ought to induce the Indian Mussalmans to rise to the height of the occasion. The Russian troops in Persia are said to have been conducting themselves in a manner that grievously offends the patriotic and religious sentiments of the people. They openly proclaim contempt for the Muhammadan religion, and it is said that instances are not rare 'where the Russian troops have maltreated Persian inhabitants without rebuke by their officers.' It is stated that on one occasion Russian soldiers 'publicly tortured a child without any reason, and fractured its skull.' Reuter has often been found to be very loud about 'Turkish atrocities' but the agency of Baron Reuter always maintains studied silence over such Christian atrocities as have been or are being, perpetrated by Russian troops in Persia, and it is a pity—a thousand pity—that England connives at these acts of brutality with apparent equanimity. We are assured by our contemporary of the *Statesman* that England has no designs on the independence of Persia. We hope the assurance is well-grounded, but for the satisfaction of the sixty-two millions of her Indian Mussalman subjects, England ought to show tangible proofs of her good intentions towards Persia. The landing of blue jackets at Lingah gave a rude shock to the faith of the Indian Mussalmans, but fortunately that faith has been restored by the withdrawal of those sailors. The retention of the Russian troops constitute a violation of the promises of non-intervention on the part of Russia, and we think it is binding on England, under the terms of the Anglo-Russian Convention, to see that the evil designs of Russia are not translated into action. England will win the heartfelt gratitude of the Moslem world as well as of all friends of constitutional Government in the East if she, in such a critical state of Persia, comes forward with a helping hand and relieves the Persian nationalists of the constant apprehension of Russian aggrandisement in Persia.

We are sorry that our Indian co-religionists, although they feel very kindly for their brethren in Persia, have not yet done anything tangible calculated to impress upon the British Government that the Muhammadan feeling is very strong on the subject, and it is incumbent upon them to lose no more time in giving vent to that feeling, and representing to Government the necessity of early intervention on the part of the Home Government. We are, however, glad to understand that a meeting is going to be held in Calcutta within a short time in this connection, and we are confident the significance of that demonstration will not be lost upon our rulers."

II.—HOME ADMINISTRATION.

(a)—Police.

2. Referring to the Houndsditch affray, in which three of the London Police were killed and two severely wounded in attacking, without arms, a gang of criminals armed with revolvers, the *Amrita Bazar Patrika* writes:—"The achievements of these policemen besides those of our own city during

AMRITA BAZAR,
PATRIKA,
23rd Dec. 1910.

the recent Barrabazar riots look well, so far removed. We wish the responsible rulers would look at both pictures and decide if there is not something wanting here—something that need be looked carefully into—something that requires to be re-adjusted.”

AMRITA BASAR
PATRIKA,
22nd Dec. 1919.

3. Referring to the quartering of punitive police in certain villages of the Dacca district, the *Amrita Basar Patrika* writes:—“If there are *budmashes* in them, surely it is the duty of the police to find them out and get them punished. But the police fails to do its duty and the whole body of villagers, innocent as they are, are punished for the sake of a few guilty persons. Then, it is also a puzzle why one village should be exempted from the punitive measure out of the seven composing the union. Nor is this all. In the six villages alluded to above, the *chaukidari* taxes are realized from 1,488 families, but, would it be believed, only 557 families have to bear the whole burden of the punitive tax, amounting to Rs. 3,800? Puzzle No. 2 therefore is—why are 931 families exempted from paying the tax? If one goes into the details of the assessment he is confronted by other puzzles. In one village, out of 131, only 16 have to pay! Puzzle No. 3 is—while many who are in a position to pay the tax have been exempted, many who cannot claim two meals a day are required to pay it. Why, again, have Government officials been exempted? Is it because they are Government servants? If so, why some of them have been exempted and others required to pay the tax? All these are points which demand the attention of the local authorities.”

Punitive police at Bikrampur.

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(b)—Working of the Courts.

AMRITA BASAR
PATRIKA,
20th Dec. 1919.

4. Referring to the discharge of eight of the accused in the Nasik conspiracy case, the *Amrita Basar Patrika* enquires why the Public Prosecutor did not apply for their release long ago. Such action would have gone a long way to re-assure the public mind.

The Nasik conspiracy case.

(d)—Education.

AMRITA BASAR
PATRIKA,
22nd Dec. 1919.

5. The *Amrita Basar Patrika* writes:—“The first duty of the newly created Education Department should be to make a thorough enquiry into the general allegations—(1) whether or not the University education has been made too costly for middle class boys, thereby causing large mortality or break-down of health among them owing to increased poverty; (2) whether or not overstudy for competitive examinations is telling terribly on their physical system, and (3) whether or not the reformed University system of education is too severe for our hopefuls.”

Evils of the present education system.

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(h)—General.

AMRITA BASAR
PATRIKA,
26th Dec. 1919.

6. “Man in the Street” contributes the following to the *Amrita Basar Patrika*:—“It is stated that the attorneys of the author of *Desh-ki-Bat*, which has recently been prescribed, wrote, in reply to the demand of the Commissioner of Police to surrender all copies thereof, that the order of confiscation was *ultra vires*; that the Commissioner wrote back to enquire how it was so, and that since the explanation was submitted, no steps have been taken to deprive the author of his copies. If it is *ultra vires* in one case, it would be interesting to know how it affects the others.”

The *Desh-ki-Bat*.

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AMRITA BASAR
PATRIKA,
26th Dec. 1919.

7. Referring to the composition of the Finance Committee of the Bengal Legislative Council, the *Amrita Basar Patrika* writes:—“Among them the educated middle classes find no representative, and that’s a pity. It is the educated middle classes everywhere who form the back-bone of society and administration. Yet here it is they who are left in the cool shade of neglect not only in respect of representation on the so-called reform Councils, but in the actual

The Finance Committee.

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work of administration and deliberation. The landed and mercantile interests have no doubt been more than amply represented on the Finance Committee, but the masses of the population who can only be represented by the middle classes have not even been thought of. Will Sir Edward Baker be pleased to make up this defect in the composition of the Committee by nomination of at least two worthy middle class members."

8. The *Amrita Basar Patrika* writes:—"One of the apparent reasons for the creation of the North-West Frontier Province was the keeping of greater control over the unruly frontier men. But here is a story

The North-West Frontier Province.

which shows that this object is as far from being secured as ever. It would appear that some time ago, three Hindu students of the Government Lower School in the Tochi valley, of which the head teacher was a Mullah, were converted to Islamism. A complaint having been made to the British Political Agent, he passed an order to make over the boys to the Hindus for a certain period, on the expiry of which the boys might go, if they liked, to the Muhammadans. What followed was most extraordinary. The Muhammadans concerned deeply resented this order. Their co-religionists of Miran Shah and the surrounding villages, having armed themselves, went to the Political Officer's head-quarters. Apparently the officer being afraid of an armed disturbance made over the boys to the Musalmans. The action of the Political Officer has naturally emboldened the Musalmans, who are now doing many things to torment the Hindus of the locality. The boys, we are told, were made to abuse their parents and other Hindus to their heart's content. On the last 'Id' day, says the *Hindusthan*, the Mullah paraded the boys in the streets, and beat his past record in the abuse of the Hindus. Surely, in the interests of good administration, such things should be put an instant stop to. The prestige of the British Government is to suffer if the Political Officer has thus to go back on his own order through fear of a faction. We can hardly credit the story."

AMRITA BASAR
PATRIKA,
26th Dec. 1910.

9. The *Amrita Basar Patrika* writes:—"India is regarded to be the land of experiments. Some one got the idea of supplying Calcutta with sea-fish, and we know how the trawler "Golden Crown" was purchased in hot haste, without even the necessary equipment, and how the experiment proved a failure. We wonder if any one has been held responsible for all this waste of money."

AMRITA BASAR
PATRIKA,
26th Dec. 1910.

10. The *Hindoo Patriot* writes:—"We voice the universal sentiments in stating that the notification that has appeared in the current issue of the *Gazette of India* as to the withdrawal of the operation of the Seditious Meetings Act from the Bombay Presidency, will be received with outbursts of joy throughout the length and breadth of India."

HINDOO PATRIOT,
26th Dec. 1910.

11. Commenting on Sir William Wedderburn's speech and the resolution of the Congress on the Press and Seditious Meetings Acts, the *Bengalee* writes:—"The Seditious Meetings Act and the Press Act undoubtedly interfere with

The Seditious Meetings Act and the Press Act.

BENGALUR,
1st Jan. 1911.

the exercise of legitimate constitutional rights and privileges. Whatever might be urged in justification of these measures at the time they were passed, and we hold there was no justification even then, to retain them in the Statute book when the excitement has ceased would be an act of supreme unwisdom. What an amount of demoralisation the laws against the Press can produce is shown by the refusal of the Dacca presses to print the memorial of the accused in the conspiracy case. We are also aware of at least one case in which the publication of a useful book, which was almost ready for publication, has been suspended in consequence of the passing of the Press Act, not because the book is seditious, but because dealing as it does with political matters its publication might lead to undesirable consequences, which those connected with it do not care to encounter. With reference to the Seditious Meetings Act we know nothing as to how far it has been successful in preventing secret meetings of criminal conspirators. But the history of the last three years shows that the Act has not made either political dacoities or the dastardly assassination of public functionaries impossible. Such acts would have been impossible if the Seditious Meetings Act had been really effective in overawing conspirators or

preventing secret meetings. Seditious meetings of a really serious character cannot possibly be held in public without the ordinary law being competent to deal with them. If then the Act has not succeeded in reaching the secret conspirator, it must be deemed to have failed in its main purpose. On the other hand we find that several meetings which promised to do a lot of good were suppressed, not because sedition might be preached in them, but because certain unmeaning and impossible guarantees could not be given. The demoralisation which the measure has caused can be gauged to a certain extent by the fact that public meetings for political purposes have practically ceased to be held in the mufassal. It cannot surely be contended by the most thorough-going supporter of the Act that all political meetings held in Bengal in the past preached sedition. The vast majority of them were held for perfectly lawful purposes, and conducted with both moderation and reasonableness. How is it then that such meetings have been stopped, unless it be for the effect which the new law has produced upon the public mind?

A further source of demoralisation lies in the provision of the Criminal Law Amendment Act, which provides for the proclamation of unlawful associations which, *ipso facto*, makes every person who has contributed to the funds of such association punishable and places the onus on the accused to show that he was innocent. The result has been the starving out of innocent public associations, for nobody knows when a particular association may happen to offend official susceptibilities or to do anything to merit proclamation under the Act. It would be interesting to enquire how many public associations had been started since 1905 for political, industrial, social, athletic or other purposes, and how many of them have died out since the passing of the Criminal Law Amendment Act. The result of such a study would, we are sure, disclose a state of things which neither the authorities nor the public could contemplate with complacency . . . If at all it is found necessary to continue restrictive laws, let there at least be a provision that in every case where any right is interfered with, the whole case should be thoroughly sifted in a court of law and no order passed behind the back of the person concerned, on the basis of one-sided materials, by even the highest executive officer."

AMRITA BAZAR
PATRIKA
18th Dec. 1910.

12. The *Amrita Bazar Patrika* writes:—"It is a pity that Mr. Agasti, the Magistrate of the district, who had been doing his level best in saving the mass of its people

Malaria in Jessore.
from the disastrous effects of malaria, should be transferred to another district at a time when the Bengal Malaria Committee has been appointed. The pity is all the greater, as his scheme of reclaiming the silted up river, Bhyrub, in which he was much helped by Roy Jada Nath Mazumdar Bahadur, should not yet receive the sanction of the Government."

BENGALUR,
31st Dec. 1910.

13. The *Bengalee* says that His Excellency the Viceroy could not have inaugurated his régime in a more fitting manner, than he has done by consenting to receive an address from a deputation representing the Congress.

The Viceroy and the proposed
deputation representing the Con-
gress.

AMRITA BAZAR
PATRIKA,
2nd Jan 1911.

14. The *Amrita Bazar Patrika* writes:—"The Congress has two different functions to discharge—one is to represent the wishes and grievances of the people to the Government with a view to their fulfilment and redressal; and the other is to teach the people how to better their own condition by self-exertion. The expanded Councils can perform but partially one of these two. It is, however, regrettable that the other side of its usefulness is not so fully recognized by the present Congress as it deserves."

The Congress and the Councils.

BENGALUR,
3rd Jan. 1911.

15. Commenting on the New Year's day Honours, with particular reference to the conferment of the titles of Mahamahopadhyaya and Rai Bahadur on Pandit Kaliprasanna Bhattacharya, M.A., Principal of the Sanskrit College, and Babu Baikunthanath Sen, respectively, the *Bengalee* writes:—"While there is no question as to the propriety of the first, in the other case, those who know anything of the position which Babu Baikunthanath has for years occupied in the district of which he is the foremost lawyer and the most prominent public man or, for that matter, in the province, will surely find it difficult to

New Year's day Honours.

congratulate either him or the Government upon the somewhat doubtful honour that has been bestowed upon him. It had been anticipated that two of our distinguished countrymen would be the recipients of high honours on this occasion. It seems to us almost unaccountable why at least one of them, the first Indian Member of the Viceroy's Executive Council, should have been ignored. That he proved a splendid success in the Council, the late Viceroy ungrudgingly admitted. Yet the Honours Gazette which, we are assured, is based on Lord Minto's recommendations, makes no reference to Mr. S. P. Sinha. Let it not for a moment be supposed that we have changed our ground in regard to these honours. They are undoubtedly a source of demoralisation in the case of many of the recipients, but so long as the conferring of honours continues to exist as an institution, the omission of such names as those of Mr. S. P. Sinha and some others, whom anybody could name, cannot fail to be adversely commented upon. To really worthy men honours would mean nothing, yet if really worthy men are overlooked in the bestowal of honours, does not the Government lay itself open to just criticism?"

16. The *Amrita Bazar Patrika* writes:—"We find that a Rai Bahadurship has been conferred on our distinguished countryman the Hon'ble Babu Boikuntha Nath Sen.

New Year's Honours.

He is one of those unostentatious Hindu leaders who command the esteem of all classes of people. We need hardly say that he deserves a higher title than what has been conferred on him."

17. The *Amrita Bazar Patrika* writes:—"Unenviable as is the position of the Eastern Bengal and Assam Government because of its financial embarrassment, it has been confronted with a new situation, which unfortunately cannot be quite ignored or overlooked by the people. Material evidence of the difficulties that beset the local administrations is furnished by the latest report on Local Self-Government in the province. The outstanding feature of the financial statement is the decrease of Rs. 2,96,213 in ordinary income—a result due, we are told, to a reduction of more than three lakhs under "contributions." The fact is, the new province Government has reduced the grants made by it for the improvement of communications and for the development of primary education. What an admission! The Local Boards exist and should exist for the improvement of communications, water-supply, sanitation and education; and their work in these directions is what is bound to be most appreciated and useful to the people. Yet the Government cuts down its grants for these very purposes. And why not, when the Curzon Government promised inestimable "blessings" to the poor by the Partition? One is tempted to ask—while primary education is thus starved how much is being spent in the strenuous pursuit of the shadow and illusory phantom of sedition and anarchy—how much on the conduct of political cases which have resulted in nothing—how much on costly buildings, for the housing of officers, for which, but for the Partition, there would never have been any necessity—how much, again, for the maintenance of costly establishments?"

Financial embarrassment of the Eastern Bengal and Assam Government.

18. In drawing the attention of the Government of India to the alleged grievances of the Punjab Hindus, the *Amrita Bazar Patrika* writes:—"They complain that there is a lack of anything like adequate representation of the Hindus on either the Provincial or the Supreme Legislative Council. And this they prove to the hilt from facts as they stand. There are altogether nine non-official Indian members in the Punjab Legislative Council. And how are these distributed so far as religion and race are concerned? Why, "five" of them are Muhammadans, two are Sikhs and only "two" are Hindus. As if this is not enough there is not a single Hindu member for the Punjab in the Supreme Legislative Council. The two members nominated by the Viceroy on the advice of the Lieutenant-Governor are Muhammadans. The member returned by the non-official members of the Provincial Legislative Council is a Sikh, and the member nominated by the Viceroy is a relation of a Ruling Chief and a Sikh. Thus, on the Supreme Legislative Council the Hindus are absolutely without a representative of their own, whether elected by them or nominated on their behalf by Government. How then do they profit by the Reforms? On the other hand, it becomes apparent and self-evident that the Muhammadans have

The Hindus of the Punjab.

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been given a representation out of all proportion not only to their numerical strength but also to their importance, both fancied and real. This preferential treatment, it must be admitted, is calculated to do nothing but harm both to Hindus and Mussalmans. Be that as it may, the natural result of all this would be the creation of disappointment, bitterness and racial antipathy."

VI.—MISCELLANEOUS.

AMRITA BAZAR
PATRIKA,
24th Dec. 1910.

19. The *Amrita Bazar Patrika* writes:—"Our 'public' men are in a very interesting position, in all conscience. If they don't meddle with such affairs as the recent cow-riot, they run the risk of losing their badge as public men; if they however interfere, and show some zeal, their fate may be that of Rai Radha Charan Pal Bahadur!"

AMRITA BAZAR
PATRIKA,
23rd Dec. 1910.

20. With reference to the result of the general election in England, the *Amrita Bazar Patrika* writes:—"We think it would have been a better arrangement, so far as India is concerned, if the Conservatives with a small majority were in power with the Liberal, Labour, and Nationalist members to annoy them from three different points."

HINDOO PATRIOT,
24th Dec. 1910.

21. The *Hindoo Patriot* writes:—"It is generally known that knots of Kabulis have established some sort of a colony of their own in almost every outlying village, where they sell cheap clothes for winter wear and lend out money to the cultivators at fabulous interest. That they are a bad element against peace has already been recognised by the Government on various occasions, but the recent events emphasise the necessity of the intervention of the Government in ordering a wholesale clearance of these people from any village. Now that the poignant feeling that already exists in the minds of these ruffians against Hindus has been kindled, we shall not be surprised to hear of fresh disturbances in the maffasal making the position more difficult to be grappled with. The alarm has already been raised in some of our contemporaries, and judging from the numerous correspondence, we are convinced that the matter should receive an early attention of the Government."

G. C. DENHAM,

Special Asst. to the Depy. Insp.-Genl. of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL DEPARTMENT,

9, ELYSIUM ROW,

The 7th January 1911.